

A
S E R M O N

Preached at
HOLY-ROOD-HOUSE,

January 30. 1681.

Before Her Highness the Lady

A N N E.

By THO. CARTWRIGHT, D.D. *Dean of
Ripon, and Chaplain in Ordinary to His Majesty.*

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SERMON

Preached at

HOLY-ROOD HOUSE

on Sunday

the 10th of May 1841

by A. M. F.

Printed by D. M. F. at the Holy-Rood House

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TO
HER HIGHNESS
THE LADY
ANNE.

Madam,



Having had the Honour to be serviceable to your Devotions, by Preaching in your Royal Chappel, on the Anniversary Remembrance of your Royal Grand-father of blessed Memory; and received your gracious Approbation of my Sermon then, and your Commands since to publish it, for the benefit of them who could not croud in to hear it: It would be a Protestation against that Obedience which I press'd upon others as their Duty, if I should not readily give up it, and my self, in all Humility, to your Service.

To her Highness the Lady Anne.

As many as shall think fit to peruse it, will here find recommended two of the greatest Examples of Zeal and Piety; of Patience and Constancy; the first Christian Martyr St. Stephen, and the first Christian Prince who ever sealed his Religion with his Blood; concerning whom, I hope I have said enough to convince the Reader, that Death and the Grave have no power over his immortal Name; that the sharpest Sword of his most malicious Enemies cannot wound it, nor the venom of Adders poyson it. His Body lyes buried in a peaceable obscurity, but His Fame is Immortal like his Soul, and his righteousness shall be had in everlasting remembrance; and that his Enemies are now as ridiculous and vile, as they would have rendred the Christian Religion. God hath shewed them to the World, to be the very Persons they were, and the subtile Artifices of their wicked Contrivances, upon which they wrote his Name, to be the Suggestions of their Father the Devil; he hath rescued his, and the King's Glory, out of their Hands; nor shall they be able again to invest Impiety and Injustice with the Titles of his Providence and Spirit. I hope, we shall never live to see the Defender of the Faith any more destroyed for Conscience-sake, as we did that Glorious Martyr, of whom the World was not worthy. His Blood does still run in your Royal Veines; and you have prov'd your self to have such an eminent share of his Piety hitherto, that we have no reason to question,

To her Highness the Lady Anne.

on, but you will continue a Glorious Pattern of
the same to your Lives end, and remain constant in
that truly Catholick Religion, for which he dyed;
for your adherence to which, your Fame is already
so deservedly Great in these Kingdoms; in which Faith,
that you may stedfastly continue, until your Graces be
Crown'd with Eternal Glory, you have the daily
Prayers of,

M A D A M,

Your most obedient

and dutiful Servant,

Tho. Cartwright.

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A S E R M O N

Preached at

H O L Y - R O O D - H O U S E

30. January 1681.

7 Acts. Verse 60.

*And he kneeled down, and cryed with a loud voyce, Lord,
lay not this sin to their charge, and when he had said
this, he fell asleep.*

IF when Anthony brought *Cæsars* bloody Robe into the Market-place, the People were observed by the *Orator* to be in a tumult, and so passionately affected, *ut non occisus esse Cæsar, sed tunc maxime occidi videretur*, that they looked not upon his murder, as a thing
B already

already done and pass'd, but as if he were now bleeding under the Parricid's hands; then sure, if we are not that *Durum genus* which *Ovid* fancies, nor those *Children which were rais'd up to Abraham of Stones*; it will not be possible for *me* to mention without horror, nor yet for *you* to remember without astonishment, that execrable thing which was as on this day done among us. That, which we are now met to commemorate, is the greatest *villime* which was ever sacrificed to divine Vengeance, since Christ himself, in so ignoble a way: for the *most Glorious Sun* that ever shon in the Firmament of the Brittish Throne, was this day *turn'd to blood*; the mortality of our most Gracious, Sovereign Lord, **C H A R L E S** the First, Crown'd with Martyrdom; the relation whereof (if I could suppose it were not still fresh in your memories) though but *weakly perform'd*, would certainly be a very *forcible argument*, to engage you to that humiliation, which is justly to be expected from you; But, alas, I may easily be confident, that you have *all* sadly felt the incomparable *smart* of that *fatal blow*, it being the heaviest stroak that ever did light upon a distracted Kingdom, and of such pernicious consequences, that the Children that are yet unborn, may have abundant reason to curse those unparrallel'd villanies that gave it.

The *Noble Army of Martyrs* is the supreme of all *Orders* in the Church, both Militant and Triumphant; and he who was lately *Ours* is now a *Prince of them*, whose *passion* we are now met on this *fatal day* to celebrate, as that which deserves: to have the greatest price set upon it, next to that of our Saviour, for as no volleys of persecutions (though discharg'd so thick as God knows they were against him) could drive him from the *maintenance* of his *Subjects Rights* and *Liberties*; so was he a *Defender of the true Catholick and Apostolick*

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Stolick Faith indeed, for he went with it to the *Staf-fold* and took *his death* upon it, and I perswade myself; I am now speaking to those, some of whose *pen-sive Souls* have not yet left off their *Close mourning* for it.

He *humbled himself to death*, even to the death upon the Block, *for the joy that was set before him* he endured the bloody stroak of the Axe and *despised the shame*, in the hope and comfort of a *blessed resurrection* he layd down his head and *died in the Lord* and for him, the Royal Martyr followed the *Captain of our Salvation*, that he might be *made perfect through sufferings*; and as Christ, though he could, with less than a word, have dispatched his *Offenders* quick into Hell, yet never so much as *open'd his mouth*, save only to pray that they might be forgiven, and that the extreme act of their malice might be the only means of their Salvation: so, though the King had a Spirit not to be *outbrav'd* with the Terror of an Execution, yet did not *their cruelty*, exceed the measures of *his charity*, who *call'd for no fire from Heaven*, but that of *Divine love*, to burn up his unnatural Subjects hatred and animosities to each other; this great and *Christian Antidote* he had against *their malice*, and what a *Royal revenge* his charity gave him upon and victory over his enemies, let some of his last words convince you.

14 Rev. 13.
2 Heb. 10.

"I bless God, I pray not so much that this bitter cup of
"a violent death may pass from me, as that, that of his
"wrath may pass from all those, whose hands by deserting
"me are sprinkled, or by acting and consenting to my death
"are imbrued in my blood.

Whilst therefore I am to discourse, of these last words of the first Christian Martyr St. Stephen, who was one of the 70 Disciples, chosen by Christ to be a Coadjutor to his Apostles, in the work of the Ministry, a Person every way qualified with Zeal and Piety for the service
of

of the Church, whose *Crown of Glory* is platted in his name; I am sure, I shall not be to seek for a *Parallel*.

His case was this, his enraged Enemies not only *sought* his blood, but with an impatient and misguided Zeal they shed it, and yet he not only pardon'd them himself, but with *bended knees and a loud voyce* (arguing the *intention of his Spirit*) he prays to God to pardon them; which speaks him *full of Faith and the Holy Ghost*: Our Saviour did the same before him, our Sovereign of blessed Memory, since him. *And he kneel'd down, and cryed with a loud voyce, Lord, lay not this sin to their charge, and when he had said this, he fell asleep.*

I have a *large Field*, to lead you over, and that an *Aceldama* a *Field of blood*, a *Tragical Theme* to discourse of; in which I shall make no longer stay, then only to shew you these following particulars, reducible to 3 general heads, the *Preface*, the *Prayer* and the *Date* of it.

I. In the *Preface* there are 3 things observable.

1. *The Petitioner*, to whom the Pronoun *He* refers us, *St. Stephen*, whose *honour*, I have not now leisure to *blazon*, nor yet to make that *just report*, which another time might challenge me to do of him, who *first pass'd through the red Sea of Martyrdome*, and suffered for our Saviour 3 years after him; the most *glorious performance*, of which a creature is capable, and the most *advantagious* too: For if he who gives a *Cup of cold Water* shall not lose his reward, no doubt but he shall find it who gives a *draught of warm blood*, and that his *heart-blood* too; and therefore the *Primitive Martyrs* counted it as their highest preferment.

Vf. 59.

2. *The Humility of his posture*; when he pray'd for himself he stood, but as if his *Enemies Souls* were dearer to him than his own, our humble supplicant falls *on his knees* for them; and he *kneel'd down*.

3. *The fervency of his Spirit* argued from his *hearty and zealous*

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zealous outcry. His voyce was not so low before for himself, but that 'tis now as high for them; he had need cry aloud indeed who intercedes for the Pardon of such a crying sin as theirs: for he who bottles up his Servants tears, will undoubtedly make an account of their blood, the Tongue whereof is always hoarse. *Abels cries still,* (so I fear does the Kings) nor will St. Stephens easily be silenced at his greatest instance: And therefore when he kneel'd and pray'd for his murderers, it was, said in the Text, with a loud voyce.

In the Prayer we must also observe 3 things.

2.

1. *Subiectum cui*, the party to whom it is directed, to him who had so lately suffered for and before him, to his and our Lord, the Lord Jesus.

2. *Subiectum de quo*; the persons for whom he intercedes, when he could scarce gain time to think of his friends, he is praying for his Enemies. *Lyrarnus* saith, that in some copies 'tis added, *for they know not what they do*; but for the most part they were mov'd (like the Kings Enemies) more by passion than ignorance, and even that ignorance of many was *prava dispositionis*, caused by a preceding malice: For they were cutt to the heart, they gnash'd on him with their teeth, and they stop'd their ears (and so they also did to the gracious Messages of the martyr'd King) and ran upon him with one accord and ston'd him; and yet he knew not how to be angry with them, for taking away his Temporal, because they hastned his Eternal happiness. Eternal Life was the Crown of such a suffering, but Eternal death the wages of such a sin; which that it might not be the portion of their cup to drink he prays; nor was his prayer lost: 11 Psal. 6. For Saul who was a principal person in it, had not this sin layd to his charge as himself witnesseth, but was gaind to the Church by St. Stephen's prayer, says St. *Augustin*, *Si Stephanus non sic orasset, Ecclesia Paulum non haberet*; *Somany*, no doubt, were to their Loyalty by those of our Martyr'd Sovereign.

11 Psal. 6.

1 Tim. 1. 13.

Aug. Serm. 1. de S. Steph.

3. Sub-

3. *Subiectum circa quod*, the subject matter of his request, or that which he craves in their behalf is Pardon. *Lay not this sin to their charge*. He does not pray to God, not to *repute it a sin*, it were impossible for the just Judge to justify such an *unjust action*, but that he *would not impute it to them*. God is not like men, apt to forget sins, as soon as they are committed, *he beholdeth mischief and wrong*, and he *writes bitter things against them*, nor will he quickly blot them out of the Book of his remembrance. And though he do not always let loose his Thunder to strike those men of blood, to whom his severest Vengeance is due; yet we know not upon what *Strapado* their souls are sometimes tost, in what a continual Allarum that *fury* keeps their Consciences, and what an Hell they have within them; nor will God, who now *walks upon the face of the waters*, that his footsteps are not seen, suffer this his forbearance to pass for a payment, for when he *makes inquisition for blood*, he will remember it. St. Stephen knew, that whilst his Enemies continued in their wickedness without repentance, it would be in vain to dream of any device to tie the hand of an Almighty Vengeance, from seizing on them. *Christ* hath not born the sins of the impenitent; they themselves must: he therefore prays for their faith and repentance, that so they may be restored to Gods favour, who were under his wrath, that the *hand-writing* which was issued out against them might be *cancel'd*, and that God in Christ would in mercy reconcile them to himself; this in Heaven is call'd a *not imputing of sin*, and in the Souls of sinful men, 'tis a reconciliation of their rebellious natures to truth and goodness.

3. Lastly we are to observe the *Date and timing of his Petition*; 'twas in the extremity of his Passion, for when he *had said this*, he fell asleep, *Obdormiuit in Domino*—*hominem exiit*, he willingly puts off the Flesh, as a weary man does his Cloaths, and composes himself to rest. The
hard

10 Psal. 14.

13 Job. 25.

9 Psal. 12.

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hard Stones are a *soft Pillow* to his innocent Head. Death is but the *bodies Bed-Chamber* in which it sleeps, till the Soul return to awaken it at the Resurrection.

These and more incidental Circumstances are full of such variety with which I might pardonably entertain you at any time but this; to wear out any part whereof, in such unnecessary *diversions*, as might call me off from this *melancholly solemnity*, would, I am sure, be too gross an abuse of your patience, and of this *solemn day of Humiliation*; in which if I shall chance to give you *Epimetroniti*, something more than the measure of an *ordinary Sermon* upon such an *Extraordinary Theme and Time*: at least, when your patience gives me over, *endure the rest* as an *easy Penance* for the *heavy Sin* of the day.

And I hope you will not think that I shake hands with my Text, whilst I take this *just occasion* of showing you, how well it does accord with *the Time*, comparing the *Eternal Stain* of this day, with the *Sin* of that, and the *guilt of the Regicides*, with that of the *Jews*; by which we may be the better convinced, that, as the *King himself* of his *Princely Pity* to us did, so had we need to cry aloud for our Pardon, humbling our selves, and renouncing that abhorred murder, of God's *Anointed Servant*, and our *lawful Sovereign*; lest when he come to make *inquisition for Blood*, his innocent Royal blood be still justly required of us and our Posterities.

Now though the *Charitable Martyr* hid his Enemies sin, in such a *terminus diminuens*, as the close Phrase of *this sin*; yet, the *faithful Minister* may not: 'tis for him, to *search* it, that he may see, whether it be not like that of *Cain*, greater than could be forgiven.

The *sin* therefore, though but express'd in two words, must be explain'd in many more, 'tis a *comprehensive Villany*, its name is *Legion*; never any sin had so great a train of Hell as this; it is like a *Mathematick Line* divisible, *in semper divisibilia*; I shall but reckon up its Aggravations,

as the *unjust Steward* did his *Masters debts*; of a *thousand*, set down but *fifty*: and yet I expect to tire my self and you too before I leave it.

Gentle Language does but *water Sin*, and make it grow again; and he who *treats it civilly*, is guilty of its *increase*: which I would be loath to be of *Rebellion*; and yet should we strain courtesie with this, the most *plausible term* we could give it, would be *Murder*; a sin which like an armed Gyant, will first or last set upon its Authors, and rend them with inward torments. And 'tis therefore above all other sins, so *hedg'd about with Thornes*, even in *this life*, 'tis ten to one but *Vengeance* meets it. 'Tis *scelus infandum*, a wickedness too great for any expression.

The *Act* it self is *abominable*, but the *Object* makes it *execrable*; a sin out of measure sinful; such a stupendious Villany it was, as our posterity will hardly find Faith enough to believe. 'Tis the Murder, not of a *private man*, but of a King, the best of men. And if *Alexander's* killing of *Calisthenes*, was in *Seneca's* Judgment *crimen aeternum*, what shall so damnable a Paracide, this Regicide, be in ours? If ever any Corps deserved to swim in Teares, 'twas *his*. And if ever any Villany did match that of the Jews, in the Crucifying of Our Saviour, 'twas theirs, in the Beheading of Our most gracious Sovereign: For he was not such a *Pharoah* to us, as to change a Kingdom of Free-men, into an *House of Bondage*. He neither *enslaved* us in our *Persons*, *Labours*, *Possessions* nor *Understandings*; (and 'tis a great Truth, which may be said without danger of Flattery, that *His Son* walkes after him) nay so much greater was His care for us than *himself*, that how much soever our *encroaching fingers* itch'd to be tampering with *his Prerogatives*, (as they still do with *His Son's*) he took care, we should be abridged *no liberty of the Subject*, unless it were a *Licence of destroying our selves*: (of which we in *this Age* seem as fond, as in *the last*;) and so far was He from invading our Rights, that none was ever so forward to part with *his own*,
(in

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(in which, I pray God, His Son, *Our gracious Sovereign* walk not too much after him) diminishing it in *so many particulars*, as left him open at last to the losing of all the rest.

Witness the *Petition of Right*, passed by him, in *June, 1628*. An *Act of such Royal grace*, as might easily have put us into an extasy of admiration : In so much as that when he passed that *Bill*, he almost dealt with his People, as *Trajan* did with his *Prætorian præfect*, put his *Sword* into their hands, and bid them use it *for him*, if he ruled well, if not, *against him*; he acted rather like a *Steward* for his people, than a *Lord over them*; and so would *his Son* do too, if we would let him.

Had he *without any tryal of Law*, made *his pleasure* pass for *Sentence*, and lop'd off these *rebellious Members*, and the rest of the *Senators heads* as *Tarquin* did *Poppyes*. Had he made them feel such times as *Tacitus* describes, where *no man durst be vertuous* least he should be thought to out-brave *his Prince*; and yet to complain of their hard usage had been *Capital*, and had *his Subjects* like *Naboth* been *stoned for their Vineyards*, they might have used the *Churches arms*, *Prayers* and *Tears*, not *Swords* or *Guns*, as they did against him : “ *but God knows, so far was he from bearing justly the vast load and guilt of all that blood which had been shed in our unhappy Wars, which some men would needs charge upon him, to ease their own Souls; that he was ever more afraid, to take away any mans Life unjustly, than to lose his own. He resisted our enemies to the blood, and chose to lose His own Head, rather than one hair should fall from ours* : So that next to God and his good Angels, we were most beholding to him for our safety. *Rerum prima Salus & una Cæsar*. He was indeed the *Tutelar Angel* of his 3 Kingdoms, whom when God called to himself; he quickly sent a *destroying Angel* among us.

And yet such was the *touchiness* of those times (and it more than begins to be the same in these) “ *that, though he intended, not only to oblige his friends, but his enemies also, being perswaded that he could neither grant too much, nor distrust too little; yet his matchless favours did rather*

exasperate than win them, their poysoned hearts turning all into venome.

Machiav.
1. 3. c. 6.

The *Martyr* saw it clearly before he dyed, and *His Son* cannot choose but see it now : that *malice is not abated by time*, nor appeased by any good turns : And that the Prince who would be wary of *conspirators*, should be most jealous of those, to whom he has *afforded most favours*. With what *monstrous ingratitude* was his indulgence repayed ? whilst it forced him "to observe, that his letting some men go up to the pinnacle of the Temple, was a temptation to them, "to cast him down headlong ; and that others *hydropicke insatiableness*, learned to thirst the more, by how much the more they drank : in so much that the fountain of his *Royal bounty* could not satisfy them. An *Epidemical disease* it is, which rages as much among the people of this age, as of the last. Nor is it any wonder, that he did not answer the unreasonable expectations of these people : For the least they expected from him, was to *sacrifice his Honour*, break his Oath, and to give up the *Government*, and with it, his *fastest friends* as a *victim* to the fury of his fiercest Enemies, and to *violate his conscience* in the breach of those Laws, which he had sworn to maintain ; which were to have made himself *second* in a fault, which the *impartial world* condemn'd in them, as the *first* and principal offenders.

Cast but an eye upon his *concessions*, and you shall quickly perceive, that never any villains were *brib'd into murder*, at so cheap a rate, and with so little colour of provocation as they. (I must always except their *impenitent offspring*.)

Was their quarrel commenc'd for the true *Protestant Religion* ? So was his to the death, when he prov'd himself to have *Defender of the Faith* among his Titles, more by desert than inheritance. Was it for the *Priviledges of Parliament* ? he thought nothing too *honourable* for them but *Majesty*, and 'tis to be hop'd, they will be taught to be content without that still. Did they aim at the *liberty of the Subject* ? So did He : Unless they meant the *licentiousness* of the rabble, which open'd the flood-gates to that *impetuous torrent*, which carry'd down the *Government of Church and State*.

State, of Sovereignty, Prelacy and Peerage. Did they stand up for the Laws of the Land? So did he, and fell for them too; so will neither they nor their offspring do. Was it for the right administration of Justice? Where and when did they ever know it in greater perfection than in his Reign? If peace and plenty could have stop'd their mouths, Heaven had prevented their clamours against him: for in no Kings Reign were the Commons in greater wealth, the Nobility more honoured, or the Clergy less wrong'd. And if liberty of Conscience was the thing they struggled for, (the common Vouchee of all National quarrels) when he himself wanted it, he was most ready to give it; and so might have said in these points to them, as St. Paul to the rest of the Apostles, that in all these things he had labour'd more abundantly than they all, for which, he will always have his Chair of State in every Loyal breast.

He was indeed a Prince, whose supereminent Graces were Heb. 11. 33. such, as became God's Deputy; of whom the World was not worthy, I am sure, not these ingrateful Islands: whether he were a better King or Christian, more innocent in his doing or patient in his sufferings, is not easie to determine. *Natus erat in Exemplar*, he was born for a President of goodness, his Great example was both a Law and a demonstration, and his chaste life a daily Sermon against his lustful Enemies. His Parts and Piety, his Reason and Religion were beyond any but his own expression. Nor did ever any Age, since our Saviour's Passion, furnish the World with so great an example of Patience and Constancy, as that which he this day set us.

But why should I praise him to you, who are so much the more miserable in the loss of him, by how much the more you knew him? What Gifts and Graces were in him, as he used them, so let us ascribe them to the King of all Glory.

We have seen, how seldom Excellency is in any Kind long-lived, and how rarely the men of this World can indure any supereminent goodness. It had not else been possible for the Sons of Belial, for any but the Devil and his black Angels to have been incensed against such a meek and harmless Prince

as this, much less for his *own Subjects* to have *murder'd him*; for them who were *hatch'd under the covert of his wings*, to pick out his eyes, for such *Cuckows* to devour him, from whom next under God, they *received their well being*, is a *Prodigy*. Cannot *Cæsar* be butcher'd, but *Brutus* must profer the Stab? Cannot *Christ* be betray'd, but one of his *own Disciples* must be the chief Contriver? Cannot *St. Steven* be stoned, but by his *Country-men*? And must so *Gracious a King* become the *white object* for the *squint-ey'd malice* of his own trayterous Subjects, to dart those spleenish Arrows at, which they had drawn out of the Artillery of Hell? Could there be a greater Piacle in nature? Could there be a more execrable and horrid thing? Transanimated Devils was a stranger Metemphychosis than ever Poets fancied; and yet *Maximilian* you see was little less than a Prophet, in stying the King of great *Britain* a Prince of Devils, because of his Subjects frequent *insurrections* against and *depositions* of their Princes. We have had the *best Kings*, and been the *worst subjects* in Christendome, to our shame be it spoken.

Prov. 8. 15.

Who can *stretch out his hand against the Lords Anoynted*, and be innocent? Can his *own Subjects* do it? how came the feet by any authority, to judge the head, or subjects to sit upon their *Sovereign*? Does the *King hold this Crown* by indentures from his people? As much as the *Father* does his Government, by a *Covenant with his Children*. 'Tis by me (sayeth God) that *Kings Reign*. Shall those that are of his making be of the peoples marring? shall Children condition with their *Parents* upon such and such usage to be acquitted of their duty and obedience? and must they expect to exchange *Authority* with them? and shall they govern by the *wills of their sons and Servants* or by their *own*? Of what *enchanted Cup* had they drunk so deep, as to forget themselves to be subjects, and that it was for them to do their duty, and the *King his pleasure*? If they were above him, how was he *Supreme*, and how they his subjects? or was his *supremacy* to be torn off by the hands of *Reformation*, a rag of *poperie*? or if they were his subjects, how came they to be his *Judges*? and if no judges, how,

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how could they be *his Avengers* ? and if *no Avengers*, why were they not *quiet* ? how durst they lift up *their hands*, or indeed *open their mouths* against him ? *Tacitus* said right, even in *Machiavels Judgment*, that men should *wish for good Princes*, but *whatsoever they are, endure them*, and verily he who does otherwise (let *your Whigs* and *our Dissenters* say what they please) ruins both himself and his Country. God made *him King*, and *us Subjects*, we were *wedded together* at his *Coronation* ; and so we should have continued *like Man and Wife for better for worse* : our obedience being not to depend upon his good behaviour, but upon *Gods Ordinance* ; and yet notwithstanding this close tye of *Heaven*, and their manifold Obligations to him, his *own Subjects*, and the *scum* of them, destroyed him.

Those who were *immanitate scelerum tuti*, Secur'd by the greatness of their crimes, were *the men* who made use of *the insolency of the rabble*, and the *Midwifery of tumults* to bring forth *confusion*, on Church and State. They are now taking the same methods a second time, pray God, send us better Success. These were those *Sainted Salamanders*, who courted a *combustion* and a *scramble* : because their *fortunes* were *as desperate as their designs* ; which they could not drive on without *grating* upon all the *Extremes* imaginable. It must be by an *Error of Humanity*, if we take such *ingrateful beasts* as these, for *men*, it being directly against the *radical principles of nature*, and no less than a demonstration of *bestiality*, for any to *destroy those* to whom they *owe their self preservation*, and to sin with so high an hand, against their *principal benefactor*.

But yet if He had not been sufficiently *secur'd* from their violence by the *Law of nature*, yet certainly he was by the *Laws of our Nation* ; which have abundantly declared " *that*
 " *neither the Lords nor Commons, nor both together in Parli-*
 " *ament (much less a Still-born house of Commons) not the peo-*
 " *ple collectively or representatively, nor any other persons*
 " *whatsoever, have or ought to have any coercive power over*
 " *the person of any King of our Realm : who is so far Pater*
 " *Patriæ, the Father of his Country, that a Woman may as well*

get.

get a Child upon her self, as both Houses of Parliament produce any Law, till the Kings consent first pass upon them. *Omnes sub eo & ipse sub nullo, nisi tantum sub Deo*, saith Braddon, who was Lord Chief Justice in King Henry the thirds time; so that their crime was both unnatural and illegal, even by that very Law, by which they intended to hold and defend their own lives and liberties.

Nay so it likewise was, by that *Eternal Law of God*, to which *most of them* have already, and the rest must ere long submit their souls; and of this I the rather speak, because the Devil of Rebellion transformed himself into an Angel of Reformation, and is beginning to play the same Game over again, and many were so desperately seduced by that grand impostor, as to shake hands with their allegiance, under pretence of laying faster hold on Religion and Reformation; as if Christian liberty did lose the reins of civil Government, and Saintship give them a Priviledge against the interest of obedience: which they who undertake to maintain must sharpen their Weapons, at the Philistines forge, go to Rome for arguments; whose School-men endeavouring to thrust the King below the Pope, thought it their surest way to advance the People in some cases above him; these seeds of Rebellion must be fetch'd from their School Divinity, from whence Christianity received its bane. Rebellion under pretence of Religion, is the vertical point of Jesuitism, the top branch of Popery, and Jack Presbyter was over familiar with the Whore of Babylon when he stole that Doctrine out of her bosome; 'tis indeed more like a peice of the Alcoran than of the Gospel, an Article of the Turkish not of the Christian Creed. Let us not therefore for fear of losing our Religion, without fear or wit, presently jump into Rebellion: for Christ never taught the sword of the Spirit, to make way to the conscience, by cutting through the flesh; nor did he ever authorize subjects to plant or water his Christian Doctrine (much less their own phanatical devises) in the blood of their Sovereign, and fellow Subjects. He mentions some who took the Kingdom of Heaven by violence, not any who by violence imposed it upon others. Nay the Prophet tells the Jewes, that in the day when they

they found themselves oppressed by their King, they should Deut. 17. 18.
lay out for redress unto the Lord, as the only Arbitrator and
Judge of the Deeds of Princes, against whom there is no
rising up; and when the Jews asked Christ, whether they Prov. 30. 31.
should pay Tribute, to Caesar or not? he did not ask them,
whether there were any Statute against it, nor advise them
to defer their payment till the People should agree upon it:
he only looked upon the Supercription of the money, and
told them to whom it was due; and his practice was an-
swerable to it, when he chose rather to sile for money,
and to be at the expence of a Miracle to pay his Taxes,
than to offend the Higher Powers. And that he might
teach submission to the worst of Kings, he acknowledges John 16. 31.
even Pilate's Power to be of God; this I am sure was the
Judgment of Christ, and the former of one who lived long
before Antichrist. Our blessed Saviour obeyed unto death,
under the Reign of Tiberius, and his Disciples under Ne-
ro, Claudius and Caligula. And when Julian from Chri-
stianity fell to flat Paganism, you shall find the Christians
whom he loaded with Persecutions, not entering into any
Rebellious Associations, but fitting their Necks to his Yoke,
and teaching one another postures, how they might stand
fairest for the stroke of death: and that, not because
they could not help themselves (for the greatest part of his
Army were then Christians) but because they were con-
vinced, that no man could become a Traytor, who had a-
ny relick of Grace in him; and that he who shakes off
this Sacred Bond of Obedience, hath first resigned Heaven,
and made shipwrack of Faith and a good Conscience. He
who faltreth in his Allegiance to the King the Deputy,
does manifestly revolt from God the Deputer. If the King
oppress his Subjects, 'tis the abusing of that Power which is
in him, which is to be reserved for a Divine Judgment;
but if the People take up Arms, 'tis an usurping of that
Power which belongs not to them, an Act of Injustice against
God, an invading the Right and Prerogative of Heaven,
and a leavying War against God's Ordinance; which

D
ceases

ceases not to be Sacred when 'tis wickedly employed; and for this, God hath appointed *the King* to punish them, and not to bear the *Sword in vain*. And he took the *Kingdom* from Saul, not for being too *syrranical* to his Subjects, but for being too *merciful* to his Enemies, in sparing *Agag*: Let all *Crowned heads* take that for a warning.

And yet this was no rub at all in our home-bred *Rebels* way, who had neither *Faith* enough to make them true *Christians*, nor yet so much *Hypocrisie*, as to make them plausibly seem so: (and yet they had more of that, than did themselves or others good too, and so have their *Offspring*) for after they had sworn *Subjection* to him and his Heirs, in the *Oaths of Supremacy and Allegiance*, and in another which deserves to be named no more amongst us, being first *unlawfully taken*, and after, more *unlawfully kept* by too many, after all the complicated *Protestations* of the *Sincerity* of their intentions to him, they *perfidiously* destroyed him; *Judas* was just such another *Saint* as they, and much of their complexion and persuasion. There was not a *Petition*, not a *Message*, not a *Declaration* they ever sent him, in which they did not oblige themselves by the *Faith of Christians* (they meant of *Devils*, who never keep their words but in malice) to have a tender regard for his *Sacred Person*, and to make him a great and glorious *King*; and yet they were never so good as their words, till they first platted him a *Crown of Thorns*, and then made his way to a *Crown of Eternal Glory*: one would think, they still had such another under the *Arvail*, for his Son. How much *respect* soever they acknowledged to be due, they never paid him any; unless like the worshippers of *Hermes*, they thought the *hurting stones* at him to be the best instance of their devotion. Their *Trojan-horses* which they sent him, were consecrated indeed to *Pallas* without, but lined with an ambush of armed *Enemies* within; and their foul *Projects* the more horrid, for having such a *disguizing luster* perpetually put upon them. Was the *Parliament*, to which they pretended such a zeal, to bring him,

him, held at Holby-house, or at Caribbrook-castle? Was *S. James's*; the High Court of Justice, or the Scaffold the place in which they meant to debate with him? Did ever men give themselves the lie so loudly, as these? Or did they ever mean (do you think?) to run the hazard of being honest, whilst such down-right knavery as this would serve their turns. Their wickedness was not *spun with so fine a thread*, but that it might be discovered; nor have they taught their Children to mend the matter. They had better have used no pretences at all, for their disobedience, then such frivolous ones as they did: so easily was their nakedness betrayed through their *fig-leaves*, when they thought they had stitche them together to the greatest advantage. We do not now want sufficient evidence to prove that *Rebellion* may be in *Maskade*, as well as *Popey*.

But the *Beast*, which hath two holes to his den, can stop or open either, as the Weather fits, and they commenced their quarrel so cunningly, that as their interested zeal taught them to *skip the King in funder* by a State distinction, separating his Person from his Power; so that they might the better disguise their more dangerous secret, they made the specious pretence of fighting against his Evil Counsellors, to stalk before it. And who would not willingly offer himself a Sacrifice to so good a Cause? Who would not lift up his hand against them who intend any Evil to my Lord the King, either in his Person or Government? if his Sacred Life be in danger, all good Subjects will hazard theirs to save it. These were those words of *Incantment*, by which the unthinking people were so unusually enticed into their own Thralldom, and a great part of that dismal spell, which raised the Spirit of discord, to walk so long among them; and I pray God he be not conjured again by the same methods.

But alas, how soon was this *Mask of Hypocrisie* laid aside, and the face of their dark design overspread with a *Rebellious Leprosy*? How soon was *Jacob's voice* betrayed by the palpable roughness of *Esau's hands*? Was there

any one motive by which they were induced to fight, made good? And which I pray of his *Evil Counsellors*, when they had Him in their power, did they labour to destroy, unless they took his *Good Conscience* for one?

But when *Faction* hath bent her bow, she never wants some *Bolts* to shoot; they who resolve to pick quarrels, know at least, how to *feign suspicions* and jealousies, and upon no better foundation than this did they raise the quarrel: so that the *King's real wrong* was to joyn battle with their *weak surmizes*; for the *Injury and Invasion*, of which they complained, was only *contingent and conjectural*; a Plot wrapt up in the womb of some dark *Cabinet Councils*, which engaged them by a *Preventive and Anticipating War*, to take up Arms against the King, not because he was, but because he possibly might be a *Tyrant*; which that they might the better induce the *credulous rabble* to believe; they dealt with their minds, as *melancholly men* use to do with the *Clouds*, raised monstrous forms and shapes to fright them, where no fear was, as *Time*, (the best Interpreter of mens intentions) did convince us. By such *black Arts* did they raise up those *turbulent Spirits*, which they would afterwards, have been glad they could have conjured down again; but *armed Petitioners* were not so easily disbanded as hited.

Their security consisted in *scaring the People*, who are a sort of *tremorous Deers*, and as wild as *Bucks*, whose heads when they are once *fly-blown* with the buzzes of suspicion, the *Vermin* multiply exceedingly, and one jealousy begets another. Many were the *Birds of prey* which they threw off from their fists, to devour his reputation; (the same which now fly at his Son's, our *Gracious Sovereign*) the place of whose breeding was so well known, that they might have ventured to have flown them without warwells, for their owners might have been found in *S. Stevens Chapel*, without the help of a *cunning man*. Lord, what weak, groundless and *improbable conjectures* did they raise, of the *King's adherence to the Church of Rome*? And how many
such

such *bastard creatures* of their own corrupt fancies did they lay to his charge? As if it had been part of their Religion to revile him: Whereas if they would have spoke their conscience, and not their spleen, they must needs acknowledge, that He had done more for the suppression of Popery, than any Prince before him. Witness his Answer to the Parliament at OXON in the first year of his Reign, concerning the suppression of Popery, *A.D.* 1615. To the Petition of the Third Parliament, *A.D.* 1618. and his Proclamation, in farther pursuance of it, 3. Aug. *An. Reg. quarto*. Witness his Confirmation of the third Canon made in the Convocation, *A.D.* 1640. for suppressing of the growth of Popery. Witness his Protestation which he made near Wellington, in the County of Stafford. 19. Septemb. 1642. Whereby he engaged himself in the Presence of Almighty God, to live and die (as he did) in the true Protestant Religion, as it stood in its Beauty in the happy days of Queen Elizabeth, without any connivance at Popery, and to the utmost of his power defend and maintain it. Witness his Confirmation of that his Sincerity, before his receiving of the Holy Eucharist at Christ Church in OXON, *A.D.* 1643. and his Latine Declaration of it to all Forreign Churches in May 1644. and his Conference with the Marquess of Worcester at Ragland Castle, *A.D.* 1645. And yet for all this, the Popular *Maxime* prevailed, That, the King was not to be trusted; and so it was his, 'tis his Sons and the misery of the best Princes, when they do well, to be evil spoken of; Our Saviour himself was crowned with reproaches as well as thorns, and if these things were done in the green Tree, what shall be done in the dry? No wonder if they whet their Tongues like a Sword, and shoot for their Arrows such bitter words *psal.* 64. 3. as these against the King, who was to abide in his heart. *Psal.* 11. 8.

Their Antimonarchical Spirits had filled them so brimfull of gall and venom against the Crown, that it was not strange, their mouths should run over with such poison of Aspes, against the person of the King. Alas they set their

their hits on tender hearts; to find out matter of accusation,
 prying into every corner for an imputation whereby
 they might with some colour bespatter him and lay his be-
 nour in the dust, making it their business to load him
 with dirt before the people, because they hated to see him
 clean; and why did they hate him but because they had
 abused him? *Naturale est odisse, quem laeseris*, and must
 heap injuries on whom they had wrong'd, that the latter
 might add some countenance to the former. And this
 was that scale of degrees, by which they ascended to his
 Murder, as the Jews did to S. Stephens. *Nemo repente*
fuit turpissimus, first they disputed with him: (for they did
 with the Royal Martyr, about Prerogative and Property)
 then they despised him, and at last they destroyed him;
 they began with arguments and concluded with stones: some
 saw perhaps there were to pity, but none to protect him:
 And such was their merciless malice to our Martyr'd So-
 veraign, whom they destroyed by piece meals as if they had
 intended, not to cut off but to unravel the thread of his
 life. God send his Son our Gracious Sovereign, fewer
 Enemies and more Friends, than his Father; and us, no
 more such fatal days, as this in our Kalender. They
 strip him in his own person, of all the usual comforts of his
 life, burying him alive, among Seas and Rocks, hunting
 him as a partridge on the mountains in continual danger,
 hurrying him to and fro from one prison to another, and
 thereby depriving him of his natural liberty as he was a
 man; of the Society of his Loyal and Dearest Consort, as
 he was an Husband; of the Conversation of his Children,
 as he was a Father; of the Attendance of his Servants, as
 he was a Master; of his Chaplains, as he was a Christian,
 of his faithful Counsellors whom he most needed and desired
 them; of his Crown, Sword and Scepter, even of all his
 Royal Prerogatives, as he was a King. *Et quid plus velis*
ira? They depriv'd him of all comforts which he could
 possibly miss, but that of a good conscience, which was
 out of their reach. Afflictions so sharp that no patient but
 his

his could have conquer'd them) carrying Swords in *their* mouths against his reputation, as well as in *their* hands against his person, and all who durst be guilty of so much Loyalty as to attend or assist him, plundering him of all enjoyments, which might make life valuable for a blessing; and then to complete those calamities into which the *Elder* *faction* had thus accursedly plung'd him, the *Younger* proceeded on this *dismal* day, to the utmost essay of malice, they murder'd him.

This ended *his* Passion, this continued *ours*, till Our Sovereign's miraculous Restoration, and that especially considering with how much heat and boldness and with how little remorse they did it, not ruining him by accident and besides their intention, but with *propensed* malice. It was no fault nor vertue of theirs, that their bullets did not dispatch him before in the battle, if Providence had not to a miracle secured him, he had fallen long before by their Swords, but seeing that would not do, they took farther council and resolv'd at last upon that horrid, that bold and insolent sin, which we are now met as becomes us, to lament; and indeed we have the more cause to lament it, because they did not, but with an inhumane delight and ostentation prided themselves in the performance of it, and though a deed of the greatest darkness, the foulest of crimes, yet so strangely were their consciences stupified, that they committed it presumptuously with an unheard of impudence, at noon day, in the sight of the Sun, without any care to cover the conspicuous marks of their own shame. *Faux* would have smother'd it in a dark *Lan-thorn*, and hatch'd that plot in a Celler which they brought forth upon an open stage. Nay they made the Place of his Royalty the Seat of his Execution, they conducted him through his greatest room of state to that bloody Theatre of inhumanity, and murdered him on a Scaffold before the gates of his own Royal Palace: so far did the Devil prevail with the Ambitious humour of those irreligious miscreants to drive on such prodigious and preposterous purposes.

Nay

Nay so hot was their Zeal, and so cold their charity, that he must dye the third day after his Sentence, in a short time for a King, to serve his House in order, and to take his leave of three Kingdoms; and a shorter for so notorious a sinner (as they would have made the world believe he was) to repent in. But persecutors are always in haste, they will neither carry God's nor the King's leisure, their feet are swift to shed blood, nor can they sleep till those that offend them have slept the sleep of death.

Nay that which does yet more inflame and buggerate their sin, extracting out of it the quintessence of Killany, is this, that Justice in self was courted in a complement to own it, and his Judges (who were also his profess'd Enemies, and persecutors) cloath'd in Scarlet, that the people might the more admire them; it was done with a mock shew of pretended Law, and the blood-thirsty Representatives in deavour'd to make their fond admirers believe, that they took council of none but of the Holy Ghost, for the management of this their Successful treason. Because none of the sagitta volantes, those arrows which for their speedy Execution are said to fly by day, did pierce them in their Villanies, as they had done Ananias and Saphyra, who only liv'd to hear of their sins and immediately to dye for them; some unresolved men of little loyalty and less Religion were temper'd with Cato to question, and others with Diogenes to deny an over-ruling Providence, and to say as Diogenes did of Harpalus a notorious but prosperous thief, that it did Testimonium adversus Deum dicere, stand up as a Witness against the all-seeing eye of Heaven, and they themselves gave out that God owned their proceeding, because swift destruction was not the immediate catastrophe of their disobedience, nor did God presently arise, to vindicate the Kings injur'd innocence.

Cic. de. nat.
Dii.

They would have made men believe that they could not follow their Saviour without forsaking their Sovereign, and that they were inspir'd to murder him; they first seek God, and then they find it expedient, to slay his Vicegerent, which

which was *misgifton Adikema*, the greatest villany, of which men have been guilty, for above 1600 years; and those who swam to their desired *Haven*, in such a full stream of *Royal Blood*, deserve to be *stigmatized*, at least once a year, for such their Prodigious and unparallel'd Enormities.

And yet the *Grand Actors* in this our *National Tragedy*, were all this while the greatest *Presenders* in the World to *Loyalty and Religion*; which set them up with such a stock of *Reputation*, that upon the bare credit thereof they might run freely on the score, to the commission of such horrid Crimes against both the King and the People, and yet not have their names once called to an account for any injustice. But we have too much cause to say of the Spawn of these *Blood-suckers*, as *Facob* did of *Simeon* Gen. 49. 7: and *Levi*, *Cursed be their Anger*, for it was fierce, and their *Wrath* for it was cruel; I mean the *Worshippers* of that *Scythian Diana*, which was once fed with so many *inhumane Sacrifices*, and to which, as to another *Molock*, so many men of *Paris and Piety*, of *Courage and Loyalty* (as well as *Children*) were compelled to pass through the fire. Not to swim along with the stream of their Rebellion, was present drowning, *Crede, aut jugulum dabis*, might have been their *Motto*, considering how many mens lives and fortunes were sacrificed to their revenge and passion; there was no need nor noise of liberty of conscience when that *Religion* was rampant. Now if these were *Saints*, who were *Scythians*? If these were the *Children of God*, which are the *Sons of Belial*? If these were the *Failings of the Righteous*, which are the *Crimes of the Wicked*? Let them wipe their mouths as clear as they can, they were taken bloody-handed, and their treachery deserves to travel in a Proverb to the end of the World, till they can wash either their hands or mouths in innocence from this great Transgression. Some of the more moderate men (if indeed there can be any moderation in Rebellion) perhaps if they had not found it easier to lay on their Hounds than to rate them off, would have desisted sooner, but yet they remembered so much of their Practice of *Piety*, (I mean of *Machiavel's Instructions*) that they would neither stand, so close to the King (as well as they lov'd him) as to be oppressed with his ruine, nor yet so far off, but that

when his *ruine* came, they might be able to rise upon some parts of it.

They pretended to *deserve* as well of the *Traitors* and *Usurpers* then, as they do now of the *King*, and as *Godly* as they were, the *Crown* and *Church-lands* were a great *Gain* to them; they thought it a *mortal sin* to rob either, but not so much as a *venial* one to buy the *stollen goods*. But to think that any *Reasons* of *mine*, or *Convictions* of their own, should make them believe, that this *sin* might be laid to their charge, were to entertain a better opinion of their *Piety*, and my own *Parts*, than either of them *deserve*.

Never was any *Parricide* committed with so *high an hand*, as this, it was done by the *joynt agreement* and *contrivance* of the *two Imps* of *Rebellion*, those *Brethren* in *iniquity*, whom *Faction* coupled, and *Interest* divided: for they *strugled together* in the *Womb* of *Ambition*, till the *elder* was indeed *craftily supplanted* by the *younger*, who carried away the *long expected Fruits* of the others *Plots* and *Practices*.

This made them so *very busie* when the work was over, to *shift off the guilt* of this *execrable Act*, from the *one* to the *other*, and whether of the *two Harlots* was indeed the true *Mother* of this *Monstrous Birth*, you will best know by attempting to *divide it*. *Solomon* would have judged it to belong to her who would rather *part with it all*, than accept of *half*, and then the *Elder Brother* is the principal *Murderer*. Their case in short was this; The *One* granted *Commissions* to fight against the *King*, but yet they would be thought to have provided for his *Personal Safety*, in a *Parenthesis* of fair *Words*, they could not sleep in their *Beds* for fear of the *King's* being murdered, and the other judged it as lawful to *behead* him. The *one* gave the *Council*, and the *other* the *Stroke*. The *one* laid the *Train*, and the *other* fired it. The *one* devoured the *Prey*, and the *other* gave a *Blessing* to it. The *one* carried on the *Rebellion* in the four first *Acts* of the *Tragedy*, and the *other* were the bloody performers of the fifth. The *one* sharpened the *Ax*, and the *other* stroke with it. The *one* brought his *Royal head* to the *block*, and the *other* severed it from his *shoulders*. The *elder* of the *Twins* bound.

bound his Father, and the Younger butchered him. The one first murdered the King of Great Britain, the other the Person of Charles the Fifth, Vel neutrum flammis wt, vel ure duos; they run at least parcel guilty, and both of them certainly washed their hands in his blood; how desirous soever they have been since to wash them of it: But to whether of the two, the sin is more properly chargeable, I had rather, a better Casuist would resolve them. Between them I am sure, they have brought the greatest scandal upon the Protestant Religion, and the English Nation imaginable, making it as much the scorn and Reproach, as before it was the Envy and Glory of the World.

*Pudet hac opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

God grant, *our Posterity* may learn to be ashamed of those Actions, which have brought such an obloquy and disgrace upon us, as to make us the sole object of publick execrations and curses.

And that especially considering, what a vast *Treasure* they squandred away, to purchase *his destruction*, who was the chief Instrument of *their preservation*, and in fine their own *destruction* too, for *Quid tu si peream ego?* What became of the *Peerage*, when *Prelacy* and *Kingship* were run down? Then was a time when *Actaon-like* they were worried by *their own Hounds*, till they had learned that, *Nemo gratis malus est*, that they had bought their iniquity at a dear rate; and better they had *never been born*, than that the *guilt* of their iniquity should lie so heavy upon them, and the *punishment* devolve, as it did, upon so many thousands besides them.

But like *blind Sampson*, so they gratified their own *revenge*, they were utterly regardless *how many they destroyed*, in plucking down the glorious *Fabrick* of Church and State about their ears. *No calling* drank so deep of this *bitter cup*, in that unnatural War as ours, the *States* loss was not to be expressed, but the *Churches* not to be imagined: for *our Priviledges and Revenues* were not only taken from us, by those *Jews*, who would have *Crucified Christ himself* (as they did his *Vicegerent*) to get

his Garments, but our office it self lay ableeding , and was drawing to its last gasp, if a Miracle of Providence, had not sent us such a Sovereign, such a Nursing Father, as God hath now blessed us with, to revive it.

Now if when so many frightful circumstances meet together, to wring tears from our eyes, at the resentment of such an inconceivable loss, do not ingage us in a serious lamentation, and if our sobbs do not grave the remembrance of our Martyr'd Sovereign in our hearts, in Characters as great, as was the Crime of His Murderers, we are more insensible of God's Dealings, and our own Demerits, then becomes us.

There were more Judases than one, who Sinned in betraying this Innocent Blood. I wish they had learned so much ingenuity from him as to confess it, and so much wisdom from God's long suffering, as to see it betimes, not dreaming that, a general guiltiness will amount to Innocence in Heaven, as it does sometimes on Earth. I shall deserve your pardon, if I value your Souls, which cost the Blood of Christ at more than a words speaking, There being no flattery so fatal, as that of the Physician and the Divine. I shall esteem your amendment so much above your favour, as to have more respect to your happiness, than to suffer you to live any longer in a mistaken opinion, of your own innocence, even as to this Crime. And what I speak in this place, will I hope, be the better taken, because 'tis out of a desire to convince all, and not to shame any of you; unless I shame some few by accident, in refusing the glory of true Repentance; for I am fully perswaded that the major part of you are already satisfied that you can never be sensible enough, nor repent too much of this sin.

Let us therefore, not any longer inveigh against those notorious Villains, whose faults are written in their fore heads, but come by a particular scrutiny to enquire into our selves, whether we can plead not guilty to that Crime, for which we have heard them indited; and shall not rather be forced to say with Aneas,

Et quorum pars magna fui.

That we have a great share in his Iniquity.

There

There is no beguiling of the pangs of our own Consciences.

Hæret lateri lethalis arundo.

Our *guilt* will stick as close to us as *Deianiras* poysoned shirt did to *Hercules*. Let us therefore have mercy on our Souls, and not be so desperately foolish, as to flatter them unto destruction.

'Twas the wickedness of our Sodom, which provoked God to send his Angel, to fetch that righteous Lot from among us; and had we kept God's Commandments better, we might have kept his Vicegerent longer: who like an abused mercy, was in great Justice taken from us, upon which we may use the Prophet's language, *And he hath confirm'd his words which he spake against us, and against our Judges that Fudged us, by bringing upon us a great plague, for under the whole Heaven hath not been the like, that hath been brought upon our Hierusalem.* O lord, righteousness belongeth unto thee, and to us open shame, as appears this day. Had we not lull'd our selves asleep in the bosome of those vices, to which our souls were so affectionately wedded, but writ them a bill of divorce, and not suffer'd them to come any more under our roofs, God would never have visited us with so severe a chastisement; But let the burn'd Children dread the fire, for if ye do wickedly, you shall be destroyed both you and your King, and if we say that we did not and do not so still, we deceive our selves. Dan. 9. 12.
Dan. 9. 7.
1. Sam. 12.
25.

But I doubt this Sin may be lay'd to some of your charges much nearer then so, who might be partakers of it. some of these following ways.

I. By Consent and approbation, or taking pleasure in them who did it. Thus, if many people by joyn't consent set upon a man and Kill him, though one only give him the deadly wound, yet they all are guilty of the murder, because they all intended it, did something towards it: for their number was the cause of his terror, and of the abatement of his courage, and an occasion to make him despair of defending himself, and by consequence that terrour was the cause of his receiving his wounds; and the wounds the cause of his death, and so their malice is to be judged equal by their conjunct attempt. Thus Saul was guilty of St. Stephen's death;

Thus

Thus thousands were of Our Sovereign's, even as many as ever drew their Swords, nay as ever opened their mouths or purses against him.

John 11.
49.

2. By Council and Advice, for *Qui monet quasi adjuvat*; so Caiaphas had a hand in the blood of our Crucified Saviour; so as many as instigated, encouraged, or abetted the rebellion, had, in the blood of our Martyr'd Sovereign.

3. By appointment and command, so Pharaoh and Herod slew the infants; so David, Uriah; so these infernal Judges did the King.

4. By Commending, Applauding, Defending, or Excusing the murder, for woe be to them who call evil good, who put light for darkness and sweet for bitter.

Mat. 5. 20.

5. By partaking with his murderers, in the fruits of their Villanies; and so all sequestrators, committee men and purchasers of the Crown or Church lands were guilty.

6. By concealing the treason when it was hatching; for as good lay thy hand on the Lords anointed, as lay thy hand on thy mouth and conceal the treason, so foul a thing is it to hear the voice of conspiracy and not to utter it: and yet 'tis hard in our days to avoid the hearing of it almost in all places.

7. By unseasonable silence, and neglect of the Christian duty of reprehension. *Qui non vetat peccare, cum potest, jubet*, He who is unactive for the King does passively rebel against him; and he bids who does not forbid such outrages and violences to be committed against the Father of his Country. The mischief intended by a Souldier against Cræsus, gave his Son a tongue, who never spoke before, to cry *anthrope me ktejne Cræson*, man kill not Cræsus.

Now according to the degrees of your will and choice, and the tendency of your affections to this disastrous event, will your own Consciences be best able to measure out your fearful expectations; which I the rather council you to do, because men may dye an Eternal death, for that, upon which, our most indulgent Sovereign hath not thought fit, to inflict a temporal. Men may be damn'd for those very sins, which are pardon'd by an Act of Oblivion; the authority of the King of Heaven, being above any Act of Parliament.

Some

Some thousands, I believe, there were, both in your Kingdom and Ours, in the *diminution of whose guilt*, we may truly say, that *through ignorance they did it*, and that their crime lay more in *their heads* than in their *hearts*, and what they did, was, rather by the *instigation* of others, than any *inclination* of their own; being *drawn into it* by those *jugling Impostors*, who upon the receipt of other mens livings, sealed and delivered up their *own consciences* to the Rebels service, and pay'd them with the *interest of as many more as they could seduce*.

Examine your consciences therefore, whether you did not perceive some *reluctancy* then, for those *grand impieties*, into which you were inveigled, *some remorse* for them since? And do you not by so much the more *abominate* and *detest the seducers*, by how much the more they had *deluded* both your reason and conscience? Dare you not *remember your Rebellious engagements* without displeasure! If not, though you at first *entred into a compliance*, even at the *gate of Zeal*, yet you have some reason to hope, that *God will not lay this sin to your charge*; But hearken to the *King's own prayer* for you, which was, "That God would bury this and "all other their sins in his Grave, that they might never rise up "again to work their *desperation* in this World, or their *damnation* in the next — That when God makes inquisition for "blood, he would sprinkle your polluted yet penitent Souls "with the blood of his Son, that his destroying Angel might "pass you over: for says the *Royal Martyr*, As I doubt not but "my blood will cry for vengeance to Heaven, so I beseech God, "not to pour out his wrath upon the *generality of the People*, "who have either *deserted me* or engaged against me, through the "*artifice and hypocrisie of their Leaders*. — That my temporal "death unjustly inflicted by them, may not be revenged by "God's just inflicting of Eternal death upon them; for I look "upon the *temporal destruction* of the *greatest King*, as far less deplorable than the *Eternal damnation* of the meanest Subject. — "Though my destroyers forget their duty to thee or me, yet do "not thou, O Lord, forget to be merciful to them, though they "deserve, yet let them not receive to themselves damnation, but "let the *voice of thy Son's blood* be heard for my murderers *louder* "than the *cry of mine* against them.

Re-

Repentance is above all self way to innocence, it changes the person with whom God is angry: Let us not therefore flatter our selves in any impenitent security, but bewail our engagements in that fatal quarrel, and that the sooner and the more, by how much the longer we have continued in it without any sence or feeling: Let us lay the Sin to our consciences for our amendment, that God may not lay it to our charges for condemnation, nor the King's blood be upon us, and our Children.

And let us repay with interest that Obedience to the Son, which was due and in arrear to the Father; Submitting our selves as becomes Good Christians and Subjects, to our now gracious Sovereign Lord King Charles the Second: Who is Heir apparent to that Love and Loyalty, which His Royal Father payed so dear for, as to entail it upon him this day, by a deed of Martyrdom. Let us pray to God, that he may be *Traiano melior, & Augusto felicior*, more vertuous then Trajan, and more fortunate then Augustus, and that the most righteous Judge of Heaven and Earth, may not make us drink so deep again of such a cup of trembling, "nor leave us to our selves and our Sins, nor impute His blood any farther to us; than to convince us, what need we have of Christ's blood, to wash our Souls from the guilt of shedding His. O Lord, we beseech thee let not his Blood out-cry his Prayers, but let those that split the one, obtain the benefit of the other; That by their Convictions and Repentance, his Innocence may receive the happiest attest; Our Religion be Vindicated from the Scandal of so horrid a fact; Our Nation be secured from the vengeance of that Blood, and the shedding more of the same Kind; and thy mercy glorified in the Conversion of so great Sinners, and all for Jesus Christ his sake, to whom, with thee O Father, and the Holy Ghost, be all Honour Power and Glory, now, and for ever. Amen.

F I N I S.